the whole thirty seven there are hardly any names of men distinguished by their Parliamentary career.
Lucien Bonsparte, second son of "Uncle" Lucien, is one of the thirty eight. Another decree of the same date a the last mentioned, appoints certain members of the Imperial Household; Grand Chamberlains, temen, &c., &c., all with grand salaries. Tous St. Arnaud receives with his title of Grand Ecuyer, 100,000 france yearly, which added to his salary as Minister of War, of 130,000 france, and his appointments as Marshal, of 40,000 francs, and his pay as Senator, of 30,000 francs, give an idea of the Emperor's regard for the suffering classes. Eighteen months ago n. St. Arnaud's promise to pay was worth as little as his master's promises to keep the Constitution. On the 26th of December his Majesty made four handred and fifty nominations and promotions in the Legion of Honor, and on the 3ist one hundred and ave more. The former were taken almost entirely from the Army, the latter from the Navy. There has been a marvellous increase of honor in France of late. In the last past year the Legion has been recruired upon thousands, nine-tenths of them from the Army, which confirms not only the pacific declaration of Bordeaux, but the declaration made by the then President, at a review on the Champs le Mars, in February, 1849 : "The Cross of the Legion of Honor has been too freely lavished under preceding Covernments; it shall not be so in future; I will make the decoration the recompense of services rendered to the country, and it shall be given only to incontestable In accordance with this latter clause, His Majesty gave the decoration of the grand cross to in Jerome Napoleon for a New Year's present. The services which this incontestably meritorious young man had rendered to the country, are contained in his speeches and votes as a Rod Republican member of the late National Assembly.

Strasburg, where he had a Colonel's command in the

garrison; he was afterward engaged in the affair of logne; he has been made General of Division by the

There are a very few ex Orleanists in the list, but in

ent Chief of State for these military services.

On New Year's day there was a grand reception at the Tuilleries, at which the Army was largely represented-not that the Emperor is of warlike tastes; for he on that day again gave himself a verbal certificate of his peaceful and pious frame of mind, saying to the Pope's Nuncie: "I hope, with divine protection, to be able to develope the prosperity of France and assure the peace of Europe.' And again, the official journal same day remarks of several works, among others one entitled The Limits of France, which seem ed to flatter certain tendencies attributed to Gov ernment, that " Government repudiates all participa tion with the writer of these works, whose spirit is a much at variance with the Emperor's intentions as with his openly declared policy." This is, I believe, the first official admission of what is generally understood, that His Majesty's intentions and his openly declared policy are not necessarily of a piece. The Government press make the little speech and the note just quoted, the text for more wearisome argument in proof of the honesty of the Bordeaux speech. These journalists an odd way of complimenting their master's

character for truth and veracity.

Yesterday the Russian Ambassador presented his credentials at the Tuilcries : those of the German States will be offered to day or to-morrow. Mr. Ruel has also received his. Napoleon is said to have been extremely vexed at the diplomatic delays of the Northern Powers, inking. like the rest of us, that it was rather insulting on the part of these old families to be so slow in admitting him to their circle. Reasons of State were all a preough the fidgety, semi-official writers here have, for the sake of saving appearances, been busy these three weeks in making the most of them.

The business of the general Parisian world for the last ten days has been pleasure, which is furnished ly at this season, that selection of the two or three phases, to which I must limit myself, that are most characteristic of Parisian holiday, is very emba; ressing. When I am embarrassed I go to walk on the But in the closing days of the old year and the opening ones of the new its ordinary attractions are augmented by a line of little temporary shops erected on the outer edge of the sidewalk, and extending from the Made cine to the Place Bastile. This year there are eighteen hundred of them, stocked with children's toys, gingerread, perfumery, and a variety of small wares, some times of elegant workmanship, adapted for holiday presents. There are miniature beds and babies, and nhnals provided with ventriloquial boilows, gigantesqu jumping jacks, et id owner. Of all those small dealers in e I have observed that none drive a brisker rade than those who sell warlike wares, guns, swords, inspeachs, tiage and soldier cape, and even mimic le gionary crosses. Like the half military uniforms which are worn by the pupils of all the little class of schools, they are a fine preparation for the conscription, and do so much at their and of the line toward cherishing the national passion for military glory, as the Hotel des Invalides does at the other. Among the goods exposed for sale the useful mingles largely with the ornamental. Those of the former kind may be seen especially down in some of the side streets and squares in the less briliant parts of the city. There are plain articles of household use, and savory cates commendable only to the dura ilis of the children of the people; pastry, visi bly unctuous, whose cost is inexplicably discrepant with the price of sweet butter at the Halles; fancy se shape appeals to the eye as well as pal of the form-loving Parisian. Coming down Mount St. Genevieve yesterday I stopped in passing to watch the processes of a bargain between a wayside trader in slette, (which answers to our short cake or would an on was in correspond with French nightmare,) and a potential customer who who was out shopping for the benefit of a little boy by her side. The price of one of the circular cakes was ear cous, against which exorbitance the poor woman retested, but the dealer was eloquent, poetical in lau-stien of the gelette; he did not call it circular, it was a tion to the word he clapped it on his head and cried Vice l'Empereur! Vice l'Empereur! shouted the little boy with infectious "enthusiasm." The discrowned

four sous with a complicate smile and bow of infinite benevulence and politeness.

New Year's Day is almost universally observed here

as a fete day, even shop-keepers who deal in bosbons and other étrenues, closing their establishments before night-fall. It is a day for family visits and greatings and dinners. I have never seen in Paris so many welldressed people in the streets as last Saturday. Ido not speak of the ordinarily well-dressed classes, but the umberless clean blouses and clean caps, the well-dressed workmen and workwomen whom I met in all parts of the city. It was pleasant, and suggestive of pleasant glimpees into pleasant family circles to see so many of them bearing dolls and other toys-welcome salutat delicacies of the season to the small folks. The formal New Year calls here are done by pusteboard proxyan improvement on the New-York system of personal presentation, which I hereby commend to the leaders of our less advanced civilization. The Minister of Finances has authorised the sending and distribution of visiting cards through the post office and by the postmen, at the rate of one sous for the city and two for any part of France. Why not do up the whole "circle of friends and acquaintance" by a concentrated card in the newspapers, as fire companies return thanks and disconsote widows invite to funerals?

The evening is gayer than the day. From one end of the city to other, and through the city and outside of the barriers, ball rooms, theatres and concert balls present their seasonable attractions. At the Grand Opera there is a new ballet, where Fanny Cerito dances in thinnest gauze on Icelandic scenery, such as only exists out of Iceland; at the Opera Comique Marco ggada and his accomplished daughter (Caroline Duprez) sing the fresh and brilliant melodies of Auber to the dramstic words of Scribe, expressing emotions never felt except by brigands of the Scribe family in tones of an exquisite modulation attainable only by brigand's daughters of the Auber family. Far up on the Boulevard, which in the triumphant days of the bloody, romantic melo-drama, was called the Boulevard of Crime, at the National theatre, Massena Duke of Rivoli, the "Darling of Victory," nightly fights over his battles with brilliant additions of scenery and glory unknown to history. At the Cirque Napoleon four hundred soldiers of the Paris garrison go in turn, to join with the civic crowd in admiration of the equestrian marvels there, to which admiration they add their own peculiar enthusiasm for the inexhaustibly generous Emperor who pays to the establishment from his bottomless private purse, ten per cent per head for each fighting machine.

Other of the theaters as the Varieties, and the Vandeville, give an entertainment proper to the time, and, I believe, peculiar to the French stage. This is a review of such events of the year as it is safe to make fun of or profitable to speak well of. Dramas that have been successful at rival theaters, the startling inventions, the manias, furore and ruling fashions of the past year, the Emperor and Uncle Tom-in fine whatever has excited the town's nine day's wonder, is parodied, burlesqued, personified, masqueraded, set off with puns and estiric allusions abused and praised in a long series of rhymed couplets and arranged in dramatic form, with utter disregard to the unities, and spoken by the different members of the stock. These reviews of the year generally contain wit and fun and amusing nonsense to draw the laughing crowd for two or three

Last Monday was St. Genevieve's Day. The clergy naturally chose that day for the new dedication of the Ex-Pantheon to her service. What little is left of the mortal remains of the Patron Saint of Paris, was carried in solemn procession from Notre Dame to the new Church St. Genevieve, where, before two aidsde-camp, representatives of the Emperor, some high dignitaries of State, and a very large popular audience, the Archbishop of Paris held sermon. The discourse is ingenious, with no more flattery of Louis Napoleon than circumstances made necessary. It is not strictly logical. The good prelate (and Archbishop Silom is a good prelate, if he be a Senator), would seem to teach that the restoration of the Saint to the Church and of the Pantheon to the Saint, was an act that would secure God's protection to the Monarch performing it. The inferences from such a doctrine may explain the downfall of Louis Philippe, and convince us that Napoleon III is, as Susan Nipper would say, a permanency, but go a very little way toward account ing for the exile of Charles X. or Napoleon I. After sermon, the Dean of the New Church gave a breakfast to the civil dignities and high clerical guests, at which the Archbishop offered a toast to the Emperor. I do not mention the last incident to carp at it, as many of the papers here carped at Dr. Cox and the American clergy for complimenting Medame Sontag. The two performances, each in its way, only serve to illustrate the French proverb that Chaque pays a ses habitudes.

Another illustration may be shown on the wine shops in the vicinity of the Church of which I have just be speaking: the dedicatory sign on one of them reads Du Saint Esprit. In the open space in front of the Church, St. Etienne du Mont is partly occupied with booths, where Chaplets, Rosaries, Crosses, etc., and other purely worldly articles are exposed for sale. large crowd about them. I must say that the very great majority of all who come to the tomb of Gene vieve behave with the utmost propriety. She is the Patron Saint of Paris, the favorue Saint of the people, f whom she was one in King Clovis' time. Excepting in the fit of Atheistic madness of 1793, when her sheir was confiscated to the public treasury, and nearly all its contents burned by a mob on the Place de Grève. the popular faith in her has been strong. During the lays celebration of her feee, p made to her tomb from all the parishes of the city, and a great throng press about the reliquary. A priest stands there to take the objects which are presented. He touches them upon the Shrine, from which constantly nanates a blessed influence. These objects are gone rally bead rolls, crosses, and prayer-books; but every w minutes some article of clothing is brought and placed for an instant on the shrine, then filled with healing virtue, is carried back to a sick-room, and the wearer is made whole by faith in the interceding love of Saint Genevieve. The Pantheon, in sight of Napoleon's pious decree, issued while the blood was drying oulevard, after the days of December, d not wear the look of a Church. Without the old inscription of the first Revolution. Aux Grands Hommes Patrie Reconnaissante, which was first proposed to the National Assembly by the father of Senator Pastoret, when Mirabeau was to be buried there, which was suppressed by Louis XVIII., and restored by Guizot, under Louis Philippe, still remains. The magnificent Pagen sculptures remain above it. Withn, three alters have been erected, and the marble blets on which were recorded the names of the heroes of the Revolution of July, have been covered with wood work. But Voltaire still sleeps in the vaults, side by side with Jean Jacques Rousseau, mocking at the piety (one can imagine), of Louis XV., and of Louis Napoleon, the exemplary founder and restorer of the Church. The cost of this edifice from the time of its foundation

through one of the narrow, poverty-stricken streets that leads down to the Seine Opening of St. Genevieve's Church.

up to 1830, was 25,000,000 franca. Since that fince, new

and alterations, raise the sum in round number, to

30,000,000 france, which I reduced to dollars, and

thought about in my American way, as I come hom

propriations have been made for the embellish of

Correspondence of The Leader Times.

Paris, Monday, Jan. 3, 1853.

The ceremony of reopening for Divine worship the Church of St, Genevière (late the Panthéon) took place this day with entraordinary pomp. What were supposed to be the redice of the Saint had been torn from their shrine during the fary of the first Revolution and burned on the Place de Grève in Paris. A small pertion was believed, however, to have been saved; they were deposited in the church of Nötre Dume; and not the least interesting part of the ceremony of this day consisted in translating these minute remains from the cathedral to the church, which stands on the site of the one whose foundation tradition assigns to herself. At consisted in transisting these minute remains from the cathedral to the church, which stands on the site of the one whose foundation tradition assigns to herself. At 9 o'clock in the morning the certific, consisting of the Chapter of Notre Bame, and representatives from many parishes within and without Paris, issued from the eatherlap preceded by the cross. The reliquary was borne by descons clothed in dalmanics of cloth of gold; they were followed by the body of the clergy in surplice and stole, the students of every ecclesiastical seaminary in Paris, and the canons of Notre Dame, arrayed in vest-mentarich in gold and embrodies, collected seaminary in Paris, and the canons of Notre Dame, arrayed in vest-mentarich in gold and embrodies.

They passed along the Quai Montebello, the street of the Bernardines, the Pince Mauhert, and the street of St. Geneviève, stopping for a space at the Church of St. Nicholas de Chardennet, whose clergy joined the procession, and spain at St. Effects du Mont, where the shrine of St. Geneviève is still kept. Their passage was in the midst of an immense maintade, and though it lay through streets which had farnished the ferons combetants in the insurrections of 20 years, the multitude locked on with respect, and unconvered or knott as the procession placed by. It resched the entrance of the

patiesier bar ded the youngster the galette, and took the | Panthéon about a quarter to 10 o'clock; the posts of the 12th Arrondissement turned out and paid military hon-ors, and the drums beat to arms. Before the martial sounds had yet died away, the Archbishop of Paris sp-peared at the door of the church, with his clergy, to re-ceive the relics of the patroness of the capital. The re-licuary, fixed on a species of framework, was deposited before the high alter.

At 10 o'clock high mass was performed by the Archbefore the high altar.

At 10 o'clock high mass was performed by the Archbishop with the usual imposing cereanonial. During the performance by the choir of the Gloria is Excelsia, the Archdescen arose from his place, proceeded to where the Dean of the newly-appointed Chaplains were seated, conducted him to the altar, and placed the stole, the symbol of his mission, round his shoulders, presented him to the Prelate, who blessed him as he knell, led him back, and placed him in his stall. The same ceremony was practated, the Gloria is Excelsia being still chanted, with the other Chaplains, until the whole six were installed. After mass the Archbishop, arrayed in a cope of cloth of gold, and a miter of the richest masocial, his croster borne by his assistant, accended the pulpit, and delivered an allocution rather than a sermon, in which he gave an historical sketch of the church now reopened for Christian worship. In the course of his address he took occasion to pay several compliments to Louis Napoleon for his decree of the 6th of December. The Te Beam was then chanted, and the effect was powerful when the first burst of the organ swept through those noble sisles. The Archbishop then pronounced a soleum benediction and retired. The crowlis that througed the extensive place of the church from an early hour of the morning were most numerous, and even at 11 o'clock it was found necessary to close not merely the large browne gates of the main entrance, but also the lateral once; the church was already full to excess, and some thousands had to remain outside.

The great majority was composed of working men

the large bromse gates of the main entrance, but also the lateral ones; the church was already full to excess, and some thousands had to remain outside.

The great majority was composed of working men with their wives and children, and many of them appeared exmestly to join in the prayers and hymns, and, on the whole, their demession was most respectful. A good reany public characters were present; among others who stiended, were the Ministers of Public Instruction and of Workin, of the Interfer, and of Public Works, the Prefect of the Scine, and other public functionaries. After the coremony, the Archivishop, accompanied by his Chaplains, and the Minister of Public Instruction, left. As he descended the stens the crowl made way for him, and many knell to receive his bluesing as he passed emidst them.

In June, 1848, the classic fabric served for a purpose which it had not amid the many viciositudes it had undergone, as yet been applied to. It became the last stronghold when the insurrection, driven to bay, still struggled in the madness of despair. Its columns, its mobile facasies, hear still the marks of the samplinary combut of which it was the thester. The gates were hown open by cannon, the pillars of the peristyle broken into fragments and its walls torn with grape. Shrieks of terror and shouts of rage, mingied with the grouns of the dying, rose to the loftly dome that looks over all Paris, and its marble pavement ran with blood. The decree of the 6th of December, 1851, gain restored the tample to its original destination. Since then large sums of money have been allotted to the repairs and decorations more suited to its sacred character. How long that sacred character is destined to endere, who shall inscribe upon that church "Esto perpetua." upon that church "Esto perpetua?"

TURKEY.

The Sanctuary Question. The Union has the following curious details

The Union has the following curious details regarding the sanctuary question:

"The letter of our correspondent at Constantinople, dated Dec. 15, on the question of the sanctuaries, gives a different account from what had been stated previously. During the last five years, since the robbery of the Latin Star of Rethlehem filled up the measure of the usurpations and acts of injustice committed by the Greeks, and forced France to at last assume the defense of her rights, we have been continually floating between two opposite demands, both of which she dreaded, endeavored to make use of her former means of dragging on the case through centuries, without definitively deciding it. But times are changed; the publicity of journals and the rapidity of communications, as well as the increasing energy of our Government, have imparted a firmer course to affairs. The Turks, accustomed to yield only to force, speculated a little on the undecided form of our Government. The resistablishment of the Empire came very approps to support the negotiations of M. de Lavalette. The last firman, taken to Jerusalem by Aff Parks, was not executed; Greek plotting found means to clude the order to restore the church of Bethehem, as well as to refuse to persons of our permasion access to the tomb of the Holy Virgin. The Catholice of Jerusalem were, with good reason, deeply afflicted atthis incorrigible bed faith always remaining unpunished. M. access to the tomb of the Holy Virgin. The Catholics of Jerusalem were, with good reason, deeply afflicted at this incorrigible bod faith always remaining unpunished. M. de Lavalette comprehended that France could not be any longer the sport of some schismatic monks, supported by a strong but illegal and usorped inducence, and by the vensity of the local authorides. He determined to finish the affsir once for all, and, proceeding to the Gran I Vizier, he declared, in presence of Fuad-Efandi, the Minister of Foreign Affsirs, that he caust have the firmen executed. To the excuses and regiversations which that declaration celled forth, he simply replied, "I must have it done." It is in such language that right, in the conviction of its strength, ought to speak. The Salian, to whom the affair had been hadly explained, as is demonstrated by the hatti cheril, or contradictory firman, extorted less year by the Russian representative, on seeing the documents, gave complete satisfaction to the French ambassador. In consequence an act of the Sultan's own the documents gave complete satisfaction to the French ambassader. In consequence an act of the Suban's own will, termed iradi, prescribes in the most express man-ner to AfriBey, the envoy of the Porte at Jerusalem—let. That the Latin priests of Rettlieben shall be placed in possession of the key of the principal door of the charels, into which they could no longer enter, except with the consent of the Greeks. 24. To replace in the sanctuary of the Nativity the silver star, secretly taken away on Oct. 21, 1847, such as it has been axis made with the Latin inscription. 3d. To allow the Latins to celebrate their rites on the tomb of the Virgin Mary, in their turn, and according to their coremonies; and 4th, to show the same ecclesiastics to rebuild the Church of the town of Bettdjella, where the intolerance of the Greeks did not permit them even to come to visit the Catholics. A Turkish steamer was dispatched to Beyrout with these orders, and M. de Lavalette caused her to be followed by the Ajaccio packet, selonging to the station. The Saltan, furthermore, has been nices ed. the station. The Sultan furthermore, has been pleased to give us a proof of his sympathy and generosity. Two Museulman houses built above the Latin convent con-nected with the Church of the Holy Sepulchre, have been purchased and paid for out of his privy purse, to be a o our ecclesiastics. There remains the question o our ecclesisation. There remains the question con-cerning the reconstruction of the great cupols which overs the holy turnb. The Greeks who, in concert with the Armenians, set fire to it about forty years ago, in order to have it repaired as their expense, and so to be-come, in a sort, according to the terms of the Turkish, aw, the possessors of it, are preparing their batteries, and planning intrigues with the Russian legislion to ob-sin the privilege of executing the repairs which have secone necessary, but in case the Sutran along should of concliation which has not censed to guide our Gov-ernment, it has been declared to the Porte that not a rament, it has been declared to the Porte that not a one should be removed or replaced without the objectation of our superintendence, and without our ring informed of the same and consulted. The Grand liter has entered into a formal engagement to that ef-ct. The persons, who, it a distance, do not compre-end the high importance of this dispute, will, perhaps, a astonished that the key of a Church-door can be the higher of a corner a strength. But these subject of so carnest a struggle. But oth ware that a fatal blow is given to the schiam, for which of to advance is to lose ground. The check which it ow undergoes, and the action of France, engaged more not more in the defence of the Church, cause a better sture to be looked for. E gland, in seeing the quarrel ecome more butter, hoped, from the communications of Col. Rose, her representative, to be chosen as arbitr in the matter. That was a greas illusion of Ange-real. The Church, even less than France, cannot of gate from her dignity. It is said that the Consul of Iria is in constant movement at Jerusalem, and in constant movement at Jerusalem, and that are of supporting sacred and common interests he has several times run the risk of compromising them. We do not believe that he has acted in these circumstances in the same of the Catholic power which he represents; and if our information is correct, a warning from the Cahinet of Vienna has intimated to him that he is not in the holy city to oppose home and France.

Dates from Lima to 25th December have come to hand. The Lina Mensagero, of the 21st, con-tains a communication from the Peruvian Secretary of State to the American Charge des Affairs at that capitol,

tains a communication from the Peruvian Secretary of State to the American Charge des Affairs at that capitol, of which the following is an extract:

"The attention of this Government has been directed with great satisfaction to terms of the note of his Excellency Mr. Everett, dated 16th November, transmitting to Schor Omos the resolution of his Excellency the President of the United States, with a distinct acknowledgment of our right to the Lobes and other islands along the coast of Peru, of which she is now in possession.

"By this declaration that Government has only continued the high confidence which the Government of Peru has always reposed in the spirit of justice and friendship, with which the Cabinet of Washington has cultivated relations between the two Republics. Huppily these have never encountered serious difficulties—all questions which have hitherto arisen having been settled in a memor the most honorable and satisfactory to both countries. Now that a new proof of these honorable sentimients on the part of the Government of the United States has given lister to the amicable relations before existing, I am hound to express to you the satisfaction I feel in the assurance that this result will strengthen the bonds of a perfect uniferstanding between the two Governments in time to come, and promote a just respect for the honorable character which distinguishes the high functionary who presules over the deathies of the Country of Washington.

A letter, dated Lina Dec. 25, has the following:

"The news of the settlement of the Lobos question has been received with great satisfaction. It has been

"The news of the settlement of the Lobos question has been received with great satisfaction. It has been ordered that the vessels which were sent out to load guaro at those islands, but which, previous to the arrangement between the Peruvian Minister at Wachington and the contractors, had been character by the agent of Roya as low female, and been character by the agent of Reru at a low freight, shall receive \$20 per ton, like all other versels coming under the contract. On Wednesdey, the 20th fast, a magnifect dinner was given at the liabace of Mr. Clay, the American Changed American

and other resident Americans, together with Mr. Miles, the hearer of dispatches from the United Scales, was heabeen treated with much attention by this Govern-

FROM PORT AU-PRINCE .- Advices from Portan Priese to Dec. 26, state that the fever was still prevailing there to a great extent, and has proved very fatal among the shipping, most of the vessels having lost more or less of their crews.

Fugitive Slave Case.

Correspondence of The N. Y. Tribune. PHILADELPHIA, Jan. 23, 1833.
Yesterday morning, a hearing took place beresterday morning, a hearing took place before Commissioner Ingraham, in the case of an alliged
fugitive slave, named Charles Wesley. The defendant
is shout twenty years of age. He is claimed by Gideon
Rothwell, of Newcastle County, Delaware, who avers
that Wesley is a furitive from his service, and that he
absconded about the 1st of June 1st. The writ of arrest
was issued on Friday, by the Commissioner, and the
arrest made on Friday night, about 10½ o'clock, at the
head of the Inclined Plane, on the north side of the
Schuffkill.

Schnylkill.

The story of the alleged fugitive is, that "he is a free born boy," and was born in New-Jersey, about one mile from Camdon. He lived on a farm with a man name! Rowley, for four years, before he came to this side of the river. He then went to boating on the canal, and continued that business for four months. He has resided for the last four months at the head of the Inclined Plane, and denies any knowledge of the person who lays claim to him.

The evidence offered on behalf of the claimant was

and denies any knowledge of the person who hays claim to him.

The evidence offered on behalf of the claimant was that of an lifehaman, who testified that he had known the fugitive at Mr. Rothwell's place, had ta ked with him as to his condition, and described the part which he had taken in causing his arrest in the following terms:

Saw his boy about the 15th or 16th of June last, in Philadelphia, on board a lime boat, on the Schuykkill; the name of the boat was Sampson Riddle; recognized him 50 feet off, soing up the river; wout to see him the next night, at Callowhillett, wharf, at the time kiln; a man named Holmes was Cantain; nothing said shout devery before the Captain, and nothing when I tint saw him, but what I said about his reting away. I told Capt. Henderson, of Delawase, that Mr. Rothwell's slave was here, about a month after: I did so becaus: I said Mr. Rothwell treated me well when I went to Delaware, and I thought it was wrong to let his slave stay here; he had bought me shoes when I had a nee to my feet; I went in the vessel with this boy for a month, but did not tell him I had sent word to his master; I was on beard the vessel with him on the 5th of July, and left on the Sunday before the last of August; the boy drove the borse on the canal; I saw the boy since on Mr. Shaw's wiarf, and asked if Gapt. McGaboy was on board. I had eent word before; his master gene up in August, but I did not take the boy; I showed the boy to the master; and he could not recognize him, while lying down; the master said he could not recognize him, while lying down; the master said he could not recognize him, while lying down; the master said he could not recognize him, while lying down; the master said he could not recognize him, while lying down; the master said he could not recognize him while lying down; the master said he could not recognize him while lying down; the master said he could not recognize him while lying down; the master said he could not recognize him while lying down; the master said he could not

Jounty, Delaware.
Ben] R. Hansell testified that he knows Rothwell and
he boy; he knew Temple, and knows that the boy
was service to Mr. Rothwell until he is 28 years of age;

the boy told him so before he ran away.

The bill of sale was offered in evidence, showing that the claiment had purchased a boy named Charles

years of e.g... After the testimony for the defense had been concluded, Mesers, Brown and Pierce asked for a postponement until Friday morning, at 10 o'clock, to afford the definidant on opportunity to send for his friends in New Jensey to establish his freedom. This was granted, and the case adjourned over until that time, PHILADELPHIA, Monday, Jan. 24, 1833.
Two notorious fellows, named Patrick Riley

and Edward McDevitt, were arrested last night while perpetrating a burglary at the residence of William Denney, Schuykill Sixth-st, below Market. This morrhing the prisoners were committed in default of \$2,000 each, for a further hearing. Burglaries arealarm-ing frequent in this city.

ingly frequent in this city.

A man named John Whartenby, a resident of A man named John Whartenby, a resident of Frankford, (above this city) and who is occasionally addicted to fits of intemperance, on Saturday evening last broke out into one of his frokes and became perfactly ungovernable in his fury. He first went to a public house, kept by Jacob Righer, f. r., in Frankford, and de manded fiquer. Mr. Rigler, on discovering his condition, refused to let him have any. Whartenby became furious, and threatened to do personal violence to all who approached him. He ran into the street and began the demolition of the windows of Mr. Rigler's house, by throwing large stones through them. One large stone persed through the wall opposite the window, breaking away the plastering and lathing, and passing in close proximity to Mr. Rigler's head.

Assistance was procured and the desperado was seized, with a large stone in his hand. He struggled powerfully, being a Hercules in form and strength, and threatened to dash the brains out of those who held him. In self-defense the gentlemen who arrested him were

threatened to dash the brains out of those who held him. In self-defense the gentlemen who arrested him were compelled to conquer him by force, and in doing so bruised him considerably. After leaving Rigler's he made an attack upon another tavern lower down in Frankford, where liquor was refused him, and broke up the furniture in the bar-room. He next made an attack upon a young man he met in the street, santched a bucket out of his hand and beat him severely. He also forced his way into the boares of two wrison ladies, and by his behavior nearly frightened those in the houses out of their senses. He was at length thoroughly conquered, taken before a magistrate, and sent to prison. About six taken before a magistrate, and sent to prison. only bound over for his good behavior for six months.

On Friday last the six months expired, and on Sunday iast another frolic was at its hight. A number of the citizens of Frankford, who have been injured by him, have commenced prosecutions against him.

The West Philadelphia Institute for young wen will shurth water a man and the property of the commenced prosecutions.

men will shortly erect a new building in that thriving portion of our city. There is no doubt that young men's institutes, scattered thickly over our city and county, will do more to preserve the morals and restrain the violence of youth than all the restrictive or penal laws that can combile be present.

methly be passed. Over thirty miserable creatures, of both sexes Over thirty miscrable creatures, of both sexes and colors, were before Mayor Gilpin this morning on the charge of drunken and disorderly conduct. It was a pitiable sight to look at the miserable creatures whose degradation was caused by intemperance. Many who would have been arnaments to society, had they exercised a little control over their appetition, are now regular visitors at the Mayor's morning hearings, and attest the folly of their course by the misery they have caused their families, and by their own bleared eyes and shattered frames. There are many wholesome lessons taught daily in the prisoner's dock at the Mayor's office.

Rey, Charles Wadsworth Pastor of the Arch.

Rev. Charles Wadsworth, Pastor of the Arch-Presbyterian Church, has declined the call of the Firstersbyterian Church of Brooklyn, and will remain in thi

Rain is falling this afternoon.

Card from Prof. Tayler Lewis.

FRIEND GREELEY: Will you permit me to make a statement suggested by the report of my lecture on the Six Days of Creation, in The Tribune of the 19th and 20th of January. It is not intended to find fault with your reporter, who was not only accurate in the main, as far as his report went, but has ex pressed some particular points with a precision that ould hardly have been expected. Still he has failed in some cases to give the right position; and as the subject is one in which a man who values the consistency of his opinions would not like to have anything at tributed to him which he does not hold, I ask of you

In the first place, it was not the design of the lecture to "reconcile Science and Scripture," or to assume any real or apparent controversy between them. The great drift of the argument was, that these two belonged to entirely different spheres, and had, therefore, really nothing to do with each other. In order, however, to avoid an inference that might be drawn from this, that the Bible, according to a very common view, was confined solely to Morality and Religion, it was maintained that it was the ultimate authority in the natural as well as in the moral world, especially in those great physical truths connected with the origin and destiny of the universe, which could not be separated from the most

mportant moral bearings. To maintain the consistency of these apparently conflicting views, recourse was had without distinctions which the reporter has well stated, although he has not presented them clearly in their applications The design of the Bible was to give us the order of creation or the great encessive faces, or stages, by which our world was brought to its present state. But in what language should it be presented, so as to be a universal revelation for all men, and for all ages? Language was of two kinds; or rather had two stages in the process of communication. Words represented images or conceptions, in other words, placements, represented the altimate facts that stood away behind them. Thus all language, it was shown, was mainly, if not wholly, phenomenal. But then, three distinctions were made. There was the simply phenomenal—the scientific, and the poetical. The first employed only those oppearances that presented the meetives directly and spontaneously to the sense,—that were alike in all men, and that thus directly represented the ineffable fact, standing behind them, however remote the distance. The second took more interior phenomena, either as discovered by closer examination of the prima facis appearances, or as suggested to world was brought to its present state. But in what le

the mind's conception by some hypotheses in respect to there relations. The third selected its phenomena, or inside them (as the name postry implies) or compared them with others for poetical effect. The object of the first was to give the mare vivid impression of the inside fact. The object of the second was to explain the relation of phenomena to each other, and, if possible (a thing, however, which it never had and never would do) to trace out their connection to and with the great ultimate truth they represented. The design of the third was not only to give a vivid impression, but to connect with it some strong smoothen. Now in reference to these three kinds of language, it was maintained that the Bible could employ, and did employ more copiously, the first and takind, but could not make use of the second. The reason assigned was that the adoption of scientific language (as above defined) would have been an indorsement of its absolute correctness, which would not be the case in respect to the others. Revelation could not be the case in respect to the others. Revelation could not The reason assigned would have been an indorsement of its absolute correctness, which would not be
the case in respect to the others. Revelation could not
so indore it, because the language of science was continually changing. Subsequent discoveries were ever
showing its deficiency and incorrectness, even in
respect to the relations of phenomena themselves,
while notwithstanding its apparent comparative advance, it was ever at an immease distance from
those ultimate facts (or Divine acts) that the Scriptures revealed to us in their chronological order—
making use for this purpose as names (or representations) of those first and simplest and universal conceptions of the sense in which, as appearances, there was
no error, although they were not at all recorded as explaining, either scientifically or philosophically, the rationale of the fact or facts for which they stood. Thus
to give the simplest example of what is meant, we may
say, that framewest sky and water above the framewest,
mean the same ultimate fact in simple phenomenal language, that emaspheric resistances, conpositions, condensations, reflections and refractions, conpositions, condensations, reflections and refractions, exponsitions, condensations, reflections and refractions, represent in scientific, and that the reasures or storchouses of the ratio and
the simile of the 'mothen looking glass' or the spread
out lent, or the cloudy convess suggest in the postical.
Each presents a distinct version, to be interpreted by
its own grammar and lexicon.

There are some other matters in respect to the old
Hebrew conception of the world as a genesis or gracel,
and the Old Testament unton of the natural and supernatural before the Adamic period as well as since,
en which I might make some statements. But I
would not tire your readers with it. The locture took
almost entirely the Biblical aspect of the question, and
was throughout exception, or the imputation of
this to prevent misconceptions or the imputation of
crude and ill diges

this to prevent misconceptions or the imputation rude and ill digested opinions on a subject of such

reside and ill digested options of the meast importance.

The reporter represents me as saying that "we must receive the relation as true, no matter whether it agrees of disarces with our ideas, and even in spite of our ideas. He must have made some slip in writing his report, as he could not, I hope, have really thought measure of uttering such nensense. Neither was any solity of uttering such nensense. roulty of uttering such nonsense. Neither was any thing said about the chaos being composed of mud and slime. Yours, truly, r. t.

Baggage Express on the Camden and Amboy Railroad. PHILADELPHIA, Saturday, Jan. 15, 1853.

To the Editor of The N. Y. Tribune: Sin: In your paper of yesterday, an article auneared in reference to the Camden and Amboy

Railroad, of which the following is an extract:

Railroad, of which the following is an extract:

A man with a badge of "Baggage Master" upon his hat, goes through the cars while they are running between Burlington and Causien, and collects the baggage tickets of the passengers, representing that by giving him the taket and paying for transporting the baggage to the Hotels in Philadelphia, they will be carried thither in the regular excehes of those Hotels without any further charge. This is simply a falsehood; and it is understood to to be told for the homorable purpose of enabling this "baggage unsater" to plunder the passengers for the benefit of Company. New, this is calculated to mislead the public, injure us in our business, and at the same time do great in justice to the Camden and Amboy Railroad Company

interest, pecuniary or otherwise, directly or indirectly, in the delivery of baggage for passengers travelling over their road; but granted, on the 8th of March, 1852 to the Subscribers, the privilege of traveling on the passenger trains of said road on the Philadel phia end of the line, and delivering baggage at any cint in Philadelphia, at the following rates:

The Camden and Amboy Railroad Company h

One trunk and carpet bag, same passenger. 22 cts.
One carpet bag. 12 cts.
The prices are made known to each passenger by one of our agents with the "badge of Baggage Express" on his hat, passing through the train between Heightstown and Camden, and when any passenger desires us to deliver his baggage, we receive his checks and directions and deliver him a card, of which the following is a copy:

N. WOOLERY & BROTHER,

Depot Walnut-st. Wharf.

N. B.—All passengers who have given their checks for any of the hotels, "will please leave this card at the bar," with the corresponding number of his check indorsed on the back of the same, which card is delivered to us upon our delivering to him his baggage.

This is a short statement of our manner of doing busi-This is a short elatement of our manner of duling business, from which we have in no cause departed; and the charge that we represented to passengers, in any single case, by giving us their checks and paying us for transporting their baggage to the hotels in Philadelphia, they would be carried thither in the regular coaches of those hotels without any further charge, we pronounce entirely incorrect, but calculated to do us great injury in our business and to deceive the public, Respectfully yours, N. Woozzav & Baoriusa

NEW PUBLICATIONS.

Theodore Parker.

TEN SERMONS OF RELIGION. By THEODORE PARKER Minister of the Twenty-Eighth Congressional Society in Boston. (12mo. pp. 395. C. S. Francis & Co.)
TWO SERMONS ON LEAVING AN OLD AND ENTERING A NEW PLACE OF WORSHIP. By THEODORE PARKER. (370. pp. 36. Crosby, Nichols & Co.) Theodore Parker.

THEODORE PARKER, THE REFORM PULPIT.
AND THE INFLUENCES THAT OPPOSE IT. A
Sermon. By John T. Sargent. (\$70. pp. 24. Benjamin
H. Grange

H. Greene. The position of Theodore Parker is unquestionably a significant fact in the present state of American culture. We may call him a "representative man," as typifying a certain phasis in the religious development of the age. In this country, he is the object of intense aversion and dread with almost every ecclesiastical sect. He is regarded chiefly in the light of a terrible destructive, denying the most precious relies of tradition, unsettling the ancient landmarks of belief, and aiming at the same fell purposes with the ungodly infidels of the last century. Still, he is listened to with deep curiosity. With the exception, perhaps, of Emerson, there is no man who commands a wider attention in the sphere of pure intellect. In England, he is constantly referred to as one of the most influential thinkers in this country. He is no doubt a man of mark. He fills a much larger space in the public eye than many of his opponents acknowledge. No one can justly call in question his profound and various learning, his manly boldness of thought. his sincerity and courage in the expression of his convictions, his glowing philanthropy, and the rare integrity both of his intellect and his life. Differ as men may about the correctness of his doctrinal speculations, (with which in this place we have no concern.) the possession of the qualities just alluded to will not be denied to Theodore Parker. Without having the slightest call to discuss the truth or error of his theological system, we consider a brief exposition of his views, as presented in the work before us, an appropriate task for the literary department of a secular journal. We write historically, not dogmatically.

It is just eight years since a number of gentlemen in Boston, impelled by the disapproval of an attempt to exclude him from the pulpits of that city, resolved at a meeting assembled for the purpose that Theodore Parker should have a chance to be heard in Boston. He was then just thirty-three years of age He had recently returned from Europe, where he had enjoyed a year of leisure—the first and last he ever had. Devoting the time to the study of the people and the institutions of Western Europe, to the review of his own scheme of philosophy and theology, and to intercourse with men eminent in letters and in thought, he had ample opportunity to reexamine what he had left behind and to recast his

plans for the future. With some hesitation. he accepted the summens to Boston. Men predicted his defeat. Not a theological nove. paper in the land that did not deliver its shotio his face. The pulpits rung with indignation at his unheard of audacity. He replied to no at tack, to no calumny. It was universally said that the experiment would break down in the space of six months. At the same time, be found much deep and real kindness from misisters of every sect-Unitarian, Universalist Baptist, Methodist, Calvinist, and Christian They admired his freedom and goodness, though they shared not his convictions. He found least friendship among the Unitarians. This was natural enough. He had been educated at their schools, identified with their organization, associated with their clergymen; and in self-defense, they wished to decline responsibility for his opinions; although they stood on a platform which expressly forbade one man to he responsible for the faith of another. They sought to silence him. They excluded him from the pulpits and the journals of the sect. They tried to hinder lyceum-committees from asking him to lecture, and publishers from issning his works. He could not find a bookseller to put his name to the title-page of his first cheacteristic Discourse, and was indebted to the courtesy of a Swedenborgian printer for he publication. The first place of meeting forthe new society was in the Melodeon musical ball The quarters were not comfortable. The perple were chilled by the winters cold, burnt by the summer's heat, and poisoned by the contaminations collected in a week in a building devoted to miscellaneous uses. Often the preacher saw on the floor beside him the spangles of opera dancers who had beguiled the night before; while the dancing monkers and Ethlopian serenaders, who made merry with the wretchedness of the American slave during the week, left their marks, their imtraments, and their breath behind them on the Sunday. Still the old walls became dear and sacred to the heart of the preacher. On bidding them farewell, he says, "they are asso. ciated with some of the holiest aspirations and devoutest hours of my mortal life and with the faces which welcomed every noble word I ever learned to speak. Even the weather-stains thereon are to me more sacred than the pictures which the genius of Augelo painted in the Sistine Chapel, or those with which Raphael adorned the Vatican." The society has now found more spacious and befitting accommodations in the elegant Boston Music Hall recently completed, on removing to which place one of the Discourses named at the head of our article was pronounced. In examining these publications, with a view

to ascertain the positive element in Mr. Parker's teachings, by which alone his wide influence can be accounted for, we are first struck with the predominance which he gives to the ethical principle. The duty of a manly life forms the great burden of his preaching. The moral faculty, which presents the ideal of justice, gives the divine rule of conduct for human life; and the great need of society is the intentional application of this rule to individual, domestic, social, ecclesiastical and political affairs. The great work of man on earth is to live a true life, to use, develop, and enjoy every physical endowment and every spiritual faculty. each in its just proportion and proper place, duly coordinating what is merely personal and for the present time with what is universal and forever. This moral sentiment is the red thread which runs through all Mr. Parker's instructions, and forms the center around which he accumulates such a remarkable variety of rebuke, appeal, entreaty, and exhertation. He is haunted by the idea of justice. Nothing to him is sacred, or venerable, or beautiful, which militates with this divine principle. Conscious obedience to its dictates is the end of all human culture; the enforcement of its laws, the paramount mission of the religious

teacher. But Theodore Parker is no advocate of the mechanical, utilitarian, pedantic, mincing systems of morals, which since the time of Locke and Paley, have prevailed in most schools of English thought. His ethics are founded on the spiritual nature of man and his relations with the Infinite Spirit. In his view, piety lies at the basis of all manly excellence. It represents the universal action of man according to his nature. The love of God, the universal object of the human spirit, is the logical condition of all true manly life. The soul contemplates God as manifested in truth, in right and in love. It apprehends him, not merely as absolute truth, absolute right, and absolute love alone. but as all these unified into one complete and perfect Being, the Infinite Ged. Still forther, Mr. Parker cherishes a profound course tion of the intimate presence of the Deity is the soul of man. He attaches great value w the doctrine of natural and perennial impiration. He looks on the wise mind as one mess of holding communion with the Infinite Spirit-He believes that God inspires men, not all through the conscience, the affections, and the soul, but also through the intellect, the reason and imagination, -not arbitrarily, miracalously against the nature of the mind, but by a mole of operation as constant as the gravitation of planets or the chemical attraction of atoms of metal. With perfect faith that God impired the Hebrew Saints with wiedom, filled the rast urns of Moses and of Jesus, he does not limit the divine inspiration to Hebrew Saints alone. The Grecian Saints, the Saints of Rome, of Germany, of France, of either England, Old or New-all the sons of men hang on the breasts of Heaven, and draw inspiration from spiritual founts, in proportion to the faithfulness and capacity of the soul. Hence, the third leading idea, which we find

conspicuous in Theodore Parker's teaching the sanctity of life as a perpetual offering of worship. Believing that man possesses a spiritual nature which is ever brooded over and isspired by the Infinite Spirit, he reasons that all the acts of his life should take the character of a sacramental ordinance, and be performed with the consciousness of the Divise presence. The natural and real ordinance of religion, he maintains, is a life of genuine hood, all the taculties of body and spirit being developed in their natural and harmonious way.